

The Brooklyn Jewish Center Review

January, 1948

BETRAYAL BY INACTION

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BROOKLYN JEWISH CENTER FORUM LECTURES *and* DISCUSSIONS

MONDAY EVENINGS AT 8:30

FEBRUARY 2nd

DEBATE

"MUST WE FIGHT RUSSIA?"

•

Speakers

**WM. HENRY
CHAMBERLAIN**

Writer, former foreign correspondent, author of "Russia's Iron Age," "The Russian Engima."

•

DR. EMIL LENGYEL

Feature writer and foreign correspondent for the New York Times since 1927. Teacher of history and economics at N. Y. U.

FEBRUARY 9th

ROUND TABLE DISCUSSION GROUP

"WAS WALLACE JUSTIFIED
IN FORMING A THIRD
PARTY?"

Negative

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Affirmative

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EFFECTIVE LIVING"

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February 18th

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FEBRUARY 16th

PROF. SCOTT NEARING

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Subject

"IS WORLD WAR III
INEVITABLE?"

•

FEBRUARY 23rd

Washington's Birthday

NO FORUM

•

MARCH 1st

DEBATE ON

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Speakers

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BROOKLYN JEWISH CENTER REVIEW

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No. 20

BETRAYAL BY INACTION

THE decision of the United Nations to partition Palestine resulted in a moment of high moral exaltation rare in the international annals of our modern world. It was of transcendent importance in its specific purpose in that it proposed to mark the end of the two thousand years of Jewish homelessness. It was perhaps—if that be possible—of even greater importance in that it was the first agreement reached in the United Nations on a problem of major consequence, and thus gave foundation to the hope that the United Nations could in other problems dispel conflict and achieve unity. All men of good will welcomed the partition agreement as a significant contribution to the building of a new world order and as an augury of better times to come in the lives of men and nations.

There has, therefore, been a correspondingly great feeling of loss and defeat because of the subsequent failure of the United Nations to bring to practical realization the plan projected by the partition decision. In a schedule where time is of the essence, time has been frittered away. In a condition where firmness towards dissidence was the first consideration, there has been an indecision nothing short of cowardly. On a scene where good faith among nations has been essential we have witnessed a chicanery which even the past record of some of the exhibitors has not led us to suspect. In this role of dishonor certain nations are conspicuous. They should be known. Other nations, not excluding our own, while subject to lesser criticism, are

nevertheless so much at fault as to compel an admission of blame.

Here are the small, weak, backward, despotic and semi-medieval countries of the Arab League, themselves members of the United Nations and thus pledged to a faithful acquiescence in the decisions of the majority, truculently refusing to accept that will and that decision and belligerently announcing their determination to bring about, if necessary to their plans, the very destruction of the United Nations itself. Can it be doubted that in this program of violence, death and destruction these countries are encouraged by the example of a greater, if less open and shamelessly bare-faced, participant? Does any reasonable person believe that the Arab countries would dare to risk the displeasure and punishment of the major powers were they not instigated by the direct, if hidden, command and encouragement of the British power-crats? Have they not had sufficient encouragement in the anti-Semitism of Bevin as Prime Minister, and the subtle dialectics of Cadogan in the Councils of the United Nations? "The hands are the hands of Esau but the voice is the voice of Jacob." (With apologies not alone to Jacob but even to Esau.)

That the British are partners in the Arab reaction is so clear that even he who runs rapidly can read readily. The record is replete with proof which has both the systolic and diastolic rhythm of a single heartbeat of purpose. England sends to Trans-Jordan and Iraq munitions in the fulfillment of conveniently made treaty obligations, but at the same time disarms the Haganah. England re-

fuses to inform the world of its plan for departure from Palestine, but England still hunts down displaced persons by its mighty ships and its far-ranging air fleets. England protests the inviolability of its national honor, yet English officers not only wink at the murder of Chalutzim and the destruction of kibbutzim, but submit to the indignity of search and identification by Arab marauders. The English know their scriptures well indeed, but they have learned to quote it with devilish ingenuity for Satan's purposes.

Nor have we any particular reason to be proud of the stand of our own government in this matter. It is true that, after some backing and filling in the wake of a hesitation which shamed many citizens of the United Nations, our government finally took a stand in favor of partition. It was a stand which would have done greater honor to the men in charge of our national policy had it been more forthright and earlier in decision; but at least and at last it was a stand for right and justice. However, what has followed has gone far to nullify the warm feeling of admiration earned by the original action. The United States has treaty rights in Palestine by virtue of its being a signatory to the Treaty of San Remo. We are therefore vitally interested in the continued violation by the British of their obligations as the mandatory. Nevertheless, we have said not one word of protest to the British. We are vocal in admonishing other governments concerning actual and even alleged breaches of treaty. We are not at all hesitant in applying to these governments strong and condemnatory characteriza-

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tions. There appears however to be something sacrosanct in the minds of our State Department about British actions. There is an almost colonial dependence by Washington on Downing Street. It is as though the Revolution and the War of 1812 had never been fought, and almost as if the British had saved us in World Wars I and II instead of we having rescued them from utter destruction.

Of course, there may be good considerations of international policy involved, too esoteric for ordinary minds to follow. But certainly if this subservience is tested on the basis of right and justice and on the scale of the interests of the United States, the policy of our State Department remains mystifying on the one hand and unjustifiable on the other.

No one knows better than our own State Department the fact that the defense of Jewish rights and Jewish lives in Palestine rests ultimately on the Haganah. The fiction of British protection is exploded by the day-to-day record of British inaction. At the same time, no one knows better than our State Department the fact that the Pan-Arab League countries and the British are shipping arms eastward for the express and known purpose of use by the Mufti's hoodlums. To issue an arms embargo against the Haganah at this point and under these conditions as our State Department has done is a stupidity too great to be merely stupid, and one which compels the conclusion that it is designed first to cripple the Haganah, and, eventually, to destroy the Jewish State before it has a chance to draw its first breath.

There must be an end—and an immediate end—to this situation. The following steps must be taken without further debate:

1. The Haganah must be armed by the United Nations or by the United States, whichever can do the job more quickly and efficiently;
2. The British must be compelled either to protect Palestine or to leave Palestine long before the May 1st deadline;
3. The Arab League governments must, under penalty of economic sanction and, if necessary, by military force, be warned against a continuance of their revolt against the United Nations.

This must be done today and not to-

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

FUTILE BASKETS FOR THE BEREAVED

I HAVE unfortunately frequent occasions to visit people during "Shivah," when they observe the week of mourning. Again and again I am struck by the sight of huge baskets of fruit, candies and other delicacies, sent by good friends to show their sympathy for these sorrowing folk.

I wonder how many of these well-meaning people ever give a thought to the wastefulness of this gesture. In most of the cases the people do not need these delicacies, and certainly do not want to derive any enjoyment from something that is linked with their sorrow. Much of these offerings usually go to waste, and in many cases, they are sent to some institution.

A nobler gesture could be made in such circumstances, one that would have a far greater meaning to the bereaved and would be an effective way of perpetuating the name of the deceased. If these friends were to plant a tree on Palestine Jewish National Fund land in memory of the departed one, how much finer, how much more useful, this action would be. Imagine the feeling of the mourners upon receiving the certificate from the Jewish National Fund with the name of their dear departed inscribed upon it, and telling of a tree that will blossom in the sacred soil of the new Judea and bear the name of their beloved one. Certainly the act would be far more appreciated than the receipt of another basket of food.

I do not mean to limit the suggestion to the Jewish National Fund. The offer-

ing may be a contribution to any worthy cause, to any fine institution to which the departed one was devoted in life. We sometimes receive a gift in our Center Library in memory of someone who died. The family is notified of this act, and I am confident that they experience a joy in the midst of their sorrow that the name of their beloved one will be blessed by readers of these books for years to come. I often see a request, included in the death announcement published in the press, that friends who wish to honor the memory of the deceased should make a contribution to some specified charity that was close to the heart of the one who has passed on. Such acts have meaning. They are productive of good. They help to keep alive the name of the dead.

It is high time that people of intelligence drop this senseless practice of wasteful spending now in vogue in order to express a sacred feeling of sympathy with one's loss. But let the motive which prompted the rise of this custom be utilized in a manner worthy of the solemnity of the occasion. Let us unite the name of the dead with a cause that brings blessedness to the living, and then in truth will the name and memory of the departed ones live on in the hearts of grateful people.

Israel H. Berenthal

morrow, with sincere meaning and not idle gesture, by friendly officials and not by hardened enemies. Jews demand it; all decent people demand it; the present safety of the world demands it; and, above all, any possibility for the emer-

gence of a decent international relationship demands it. Woe upon us all in this and in future generations if those in power remain deaf to the call of these demands.

—WM. I. SIEGEL.

Meyer Levin, Jewish Telegraphic Agency war correspondent and a well-known novelist, was arrested by the British authorities recently when he arrived at Haifa, Palestine, aboard the blockade-runner, "You Can't Frighten Us." He was later released on bail of \$4,000. This is his story of life in Palestine as it is lived now.

FROM the comparatively safe vantage-point of the Haifa jail, I have been assimilating the Haifa situation. I was locked up here by the British for arriving with a film of the crew on an illegal ship. (The vessel bore a Hebrew name meaning You Can't Frighten Us.)

The jail is in the Jewish center, halfway up Mount Carmel, amidst a strategic area for Arab snipers. The British occupy the surrounding rooftops, shooting into the Arab section near the port area. Therefore, rifle-firing and short bursts from automatic weapons are going on all around us night and day.

Nevertheless, the most cheerful atmosphere prevails in the jail. The friendly police stop at my cell door and give the latest news. A 20-year-old policeman tells of his effort to enjoy a holiday last night: "I went down to a cafe in the port area with a pal. We settled down for a third beer when the Army mortars began firing overhead into an Arab snipers' post, so we pulled stakes, heading for the Jewish section in Carmel.

"I knew a nice music spot in Herzl Street, but no sooner had I opened the door when I saw a girl whose ankle had been messed up by a stray bullet. After evacuating her, I again tried to find a peaceful spot. But a tracer started across the street so I gave up and headed for the barracks."

Meanwhile, riflemen in a neighboring building were firing. I asked how they knew where the target was. They don't, replied the police, they fire at random in the air.

It is impossible to arrive at a wholly accurate description of such a situation. However, stray bullets yesterday killed a woman hanging out the washing on the roof block of our jail.

Other police explain that they are only shooting down at the Arabs who are shooting at the Army while Haganah (the Jewish unofficial militia) is in the middle shooting at both. This scarcely

illuminates conditions. Haganah also asserts that their men have been shot at by both Arabs and the British.

In our cell, two 17-year-old youths are awaiting trial on charges of carrying arms. They are typical of the situation.

(At this moment, a passerby at the cell door says that on Shapiro Street near here a girl was just killed.) Our Haganah youths raised their heads, muttered curses and returned to their reading. They were here because they had been stationed to protect a Jewish house in a narrow street bordering on the Arab quarter. For three days the boys held out, until finally the roof of their house was burning and they ran out. On seeing the police, they dropped their weapons. In the curious Palestine tangle, these home-defenders were arrested for carrying arms.

They are the perfect Sabra (Palestine-born) type, six-footers with undisturbed souls. By a coincidence, the father of one of them was brought in the next day charged with possession of a revolver found in a truck in which he was riding to help Jews move from an Arab area. The father is a dock worker.

At noon the wife and mother arrived for a visit, but not as the traditional wailing Jewess. This Palestinian woman was brisk and courageous, her face radiant with pride in her sturdy son and the brave, muscular father.

Under the regulations against terrorists, it would be possible to receive life sentences, even execution, for conviction of carrying arms, but the British Summary Court is at least appreciative of the difference between these home-defenders and the terrorists. The father, as a test case, was fined 50 pounds (about \$200). The youth, his son, is still awaiting trial.

The general complaint of Haganah is that the British do not make an effort to afford sufficient protection, while concentrating on self-protection. The situation is doubtless most difficult for the British soldiers, who are not to be blamed for a dislike of risking their lives a few months before their evacuation from Palestine.

A Dramatic and Poignant Account of Violent History

LIFE IN PALESTINE THIS MINUTE

By MEYER LEVIN

However, ugly tales persist, such as the report that a Sten gun was taken by the Army from the Jews and recaptured a few days later by the Jews from Arab hands.

The Jews also tell how a special type of grenade known to belong only to Jewish forces had passed to Arab possession after being confiscated by the British.

The Jews generally declare that they are well able to take care of the situation, but "meantime we are bleeding with our arms tied. It is certain the British hope to weaken us in the next few months so that we will beg them to remain to protect us."

My own impression, from my cell, is more depressing than that of the Palestinians who seem to be exhilarated by the crisis. I witnessed attacks of terror last year, but when I arrived this time and was jailed I read how a chap I knew, named Robert Stern, who wrote for the *Palestine Post*, was shot dead while walking 200 yards to his home from his office. I felt cold.

Then I read an item about an attack on the Negev colony of Revivim, the founding of which I helped to film last year for "My Father's House." Three of the boys taking part have been killed.

The Palestinians are braver than I. They say that naturally they must expect final blood payments, but at last the Jews would have their own country.

The stretch of main road between Tel Aviv and Jerusalem, which is normally an hour's drive, gave me the most hair-raising four hours since I accompanied a United States Army advance-patrol into German territory, seeking contact with the Russian troops.

On that occasion, however, I rode in a convoy of eight vehicles, six of which were tanks, while yesterday I rode in a seven-vehicle convoy of buses and automobiles, feeling utterly exposed.

I was compelled to risk my neck to drive up to Jerusalem and try to retrieve

the films I took aboard the "You Can't Frighten Us," together with my cameras, which the British authorities confiscated. The prize place in the convoy was a seat in two armor-plated buses recently put into service by the Jewish Line, while the remainder of the convoy consisted of one unarmored bus and ordinary automobiles.

The last passenger to climb aboard was a girl who carried a string-tied box which she carefully set down on the floor of the bus, explaining that it contained cakes. I sincerely hoped that she belonged in the ranks of Haganah, and that her cakes were not the inedible kind.

At certain points the convoy avoided the main road, circling Arab areas and sometimes crossing through fields and down improvised lanes. Once we held our breaths as we drove directly through an Arab village and saw an idler with a revolver butt sticking out of his pocket. Arab children mimicked the chatter of machine-guns as we passed.

At this juncture, a small truck containing a few riflemen of the official Jewish Settlement Police joined our party, escorting the convoy as far as Latrun, which is half the distance to the Holy City. This area is ideal for snipers since orange groves and high lanes of cactus line the road.

From an isolated patch of woods we were surprised to see a hooded lad holding a Sten gun merrily wave us on. The bus driver explained that formerly the woods hid Arab snipers.

Just as we reached Latrun, an Arab bus overtook our convoy and halted among our vehicles at the British barrier where Tommies perfunctorily examined the Jews and Arabs for arms. Here we hit the main road and saw a huge British Army convoy containing Bren carriers and even cannon, and we wondered why it could not spare a single vehicle for a civilian convoy.

We now entered a hairpin road winding into the hills, every turn possibly harboring an ambush. At each turn a Haganah lad and the girl who were with us recited tales of Jews killed here last week or in the course of previous troubles. Since this stretch of road is the most dangerous of all, the transport companies risk only their worst cars, and there was an added hazard when one of

our machines broke down and the entire convoy waited a half hour in an exposed spot. We congratulated ourselves that the day was drizzly, thus reducing the snipers' visibility.

When the line of cars crawled into Jerusalem, every head in the streets was turned toward us and we could watch the news travelling cheerfully that the "convoy made it today!"

It is tragic to reflect that among Palestine's main cities, where busloads used

to depart every quarter hour, the traffic is now reduced to two such tiny convoys daily, plus a few convoys of food-trucks.

Jerusalem immediately produces the grimmest effect of people apprehensive over the food and fuel shortages. The cafes and movies are nearly empty and the streets are deserted after dark as completely as during the curfew. Haifa is optimistic, and Tel Aviv is belligerent; but the nerves of Jerusalem are frayed by the war.

LETTERS TO THE REVIEW

A Neutrality Clause for the Jewish Constitution?

Editor, *Brooklyn Jewish Center Review*

AN ARTICLE in the December *Review* regarding the inclusion of a neutrality clause in the constitution of the projected Jewish State appears to have been in error. This conclusion may be reached as the result of some correspondence carried on with the Jewish Agency for Palestine.

Enclosed please find a copy of that correspondence, which indicates that such a clause was not included.

Mr. Moshe Shertok
% The Jewish Agency for Palestine
16 East 66th St.
New York City

Dear Sir:—

In a statement made by Dr. Nahum Goldman and reported in the *Brooklyn Jewish Center Review* for the month of December it was indicated that the new constitution would include a clause binding the Jewish state to permanent neutrality. This clause it was indicated would be modelled after some portion of the Swiss constitution.

As a member of the Zionist Organization of America and as one who has spent his life in the study and teaching of history as it relates to antiquity I feel called upon to object very strongly with regard to the promulgation of any clause such as that described above. I have no knowledge of the existence of such a clause in the Swiss constitution which can be taken as a model, for I believe that the neutrality of Switzerland was guaranteed at the Congress of Vienna. At any rate,

that action of the Swiss at the time of the Neuchatel disagreement with Prussia is sufficient to indicate that this provision, if it does exist, is not operative. As further proof of this the state of the Army in Switzerland is worthy of note. The practice of universal male conscription there has been in force for many years.

Such a clause, however, limiting the action of the sovereign in a military sense, is in existence in the latest Japanese Constitution, with which I am quite familiar. This clause was inserted into the Japanese Constitution as a result of the recent defeat suffered by Japanese arms. Since I am quite familiar with the mood of the Japanese and the applicability of this clause I feel quite certain that not too much weight should be given to it.

Because of these facts I feel called upon to express my disapproval of the proposed clause. It seems to indicate a lack of foresight on the part of the drafters of the new constitution. We must not underrate our neighbors, and we certainly should not take the defeatist attitude which was evidenced in the statement of Dr. Goldman as reported. Despite the fact that Palestine in the past has been a land in which the Jews as a whole have very strong pacifist tendencies, they—that is, the people and the drafters of the new constitution—should not be blinded into placing themselves in an unfavorable position.

I hope that the viewpoint expressed in this letter, which I believe is shared by many others, will be given careful consideration before definite action is taken.

Howard L. Adelson

[Continued on next page]

Reply from the Jewish Agency

Dear Mr. Adelson:

I am obliged to you for your letter of December 26 with reference to the report which appeared in the press some days ago of an interview said to have been given by Dr. Nahum Goldman in London, suggesting international neutrality for the Jewish State.

I think that there are many who will agree with the criticism expressed by you, and I would merely like, at this stage, to assure you that no authoritative decision along the lines indicated has been taken by any responsible Jewish body, nor am I sure that Dr. Goldman's speculations on the subject were correctly reported.

We are making further inquiry in this connection.

Arthur Lurie, *Director*

The Jew No Different From Other People

Editor, Brooklyn Jewish Center Review

I write this letter as a member of the Center to protest against a common practice in Jewish circles.

In the article, "Heine as a Jew," which appeared in the November *Review*, the author overlooked the significance of the psychological motives in Heine's life, but nevertheless I thoroughly enjoyed reading it.

But he writes "But in one way Heine was 'Jewish' throughout his life . . . in his profound interest in the social struggles of his days, in the attempts of the oppressed to get rid of their oppressors . . ."

The point I wish to make is this: There is nothing inherent in the Jew—since he is no different than others—which would make him fight oppressors more so than other people.

Any people who have been oppressed for generations are conscious of such feelings. Heine's whole life consisted of struggle.

But one can say that Jews, as such, are one way or another.

It's anti-Semitism from the reverse side, so to speak—it's pro-Semitism, which is just as dangerous when based on bad thinking.

—A READER

MARTYR TO THE A-BOMB

By PHIL GLANZER

AT a recent ceremony in New York an award was presented to the family of Dr. Louis Slotin, the 35-year-old Canadian-born physicist—and it bore this tribute: "Martyr of Science in 1946."

Dr. Slotin gave his life and saved seven fellow scientific workers from death after a laboratory mishap at the Los Alamos atomic bomb assembly centre in New Mexico in May of 1946.

He lived only nine days after the accident, and was conscious for the first seven. For his family's sake he kept secret the grim fact that he must die. He pretended that he confidently expected to recover. Even during his last two days of coma and delirium that pretense survived in his subconscious mind.

It was on the morning of May 21, 1946, that Slotin summoned his group to finish a laboratory experiment entrusted to his direction. That afternoon he was to leave for Los Angeles. He was bound for the atomic test at Bikini. His bags and equipment were packed.

"Why not run along and let us attend to this one ourselves?" a co-worker asked him. "No," replied Slotin, "if anything happened to the rest of you I would never forgive myself. Your wives would never forgive me. I've been too busy to find a wife."

He knew that this was the crucial point in the experiment. In a certain quantity of either U-235 or plutonium, they are harmless. It is when a mass is increased to a definite point that it becomes the "hottest" explosive on earth.

(The clarifying details cannot be published.)

The slip of an instrument in Slotin's right hand caused such an increase and the "explosion" of the fissionable material. It was a silent blast but it flashed with a horrible blue glow and terrific heat.

Official U. S. army reports tell how Slotin instantly threw himself in the path of the Gamma rays to prevent his assistants from absorbing thousands of times the amount of radiation that the human body can endure.

All raced for cover. Soon after this Slotin summoned the seven to assume the positions they had taken in the test. He calculated their distances from the explosion centre and accurately estimated the amount of radiation suffered by each.

After checking on this vital information he called for doctors and ambulances.

"I am sorry you were hurt," he apologized to the group "If you say so," one spoke up, "we'll go back and take another whack at it."

"No. I would say that now your chances of recovery are 10,000 to one in your favor. That is how I wish to leave it."

"And what about your chances, doctor?"

"About 10,000 to one against."

Yet, despite this knowledge, Slotin waited two days before he telephoned his home in Winnipeg, Canada. His father, Israel, a livestock commission agent, and his mother, Sonia Slotin, had returned from visiting friends about 10 o'clock that Thursday night when the long-distance operator reached them at home.

From 2,600 miles away the father heard: "Hello, dad, hello . . . I'm glad you both are well. There's been a slight accident and I am afraid that Bikini trip is off. I may be here for some time. Could you and mother fly down to see me?" Then with a laugh: "I have a drag with the army and they will arrange a plane priority on one condition—that you won't worry about me."

Next evening, telephoning his brother, Sam, he said: "Glad dad and mother made the plane. Listen to me, Sam, I am okay. No, I wouldn't try to fool you for the world."

Arriving Saturday noon at the Los Alamos hospital the parents saw their Lou, smiling and cheerful, his face glowing with a tan from "that wonderful sun down here."

The Gamma rays left no mark on his body. He never looked healthier except for his hands.

They lay limp in ice packs "The doc-

tor says I must cool them off," he explained.

On their visits Sunday and Monday he spoke about a couple of technical books he wanted to write. "Perhaps I can dictate them if my hands are sore," he said.

On her hospital visit Tuesday Mrs. Slotin remonstrated. "Lou," she said, "I am worried. You know yesterday I wanted to brush your hair. And I know why you wouldn't let me. Your hair is as stiff as wire. Why, it was always so soft and wavy."

"Purely a symptom of radiation, mother. Give me time to work it off."

The same night he sank into the coma. Wednesday he was delirious. At his bedside the parents heard him murmur. "I wish they would let me out of here. I could start on the books."

Those were the words by which they will remember him. They were the last coherent words he spoke. Thursday at 10 a.m. Lou Slotin died.

Then came the revelation of his death-bed conspiracy.

For that casual call to his parents in Winnipeg an army nurse held the telephone to his mouth. His hands were useless and ice-packed.

Slotin's seven co-workers recovered; four after a two-week stay in hospital and three after four and a half months. One scientist lost a lot of hair. It is growing in again.

One American writer suggested this extract from the official army report as a fitting epitaph for the martyr: "He took affirmative action."

His brother, a couple of years younger, said: "Lou would appreciate that. He prided himself on being thorough, not brilliant. He liked to do all kinds of things. . . . He did not have to work his way through college but when 18 he took a job as cook on a railway dining car. He knew how to live—and how to die."

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DOES THE BIBLE FORBID ART?

The following is an excerpt from an address delivered by Dr. Levintal at the opening of the Jewish Museum.

THESE is a notion, prevalent among many, that the Jew was opposed to art, that his religion discouraged an appreciation of beauty. We often hear repeated Mathew Arnold's dictum that the Jew revealed the beauty of holiness, while the Greek revealed the holiness of beauty. It is not as simple as that. The Jew was wary of art for the sake of art alone, for that meant the worship of the external. The Jew insisted on inward beauty, which, in essence, is the beauty of holiness. But where art inspired that inward beauty, when art served as a means to a holy end, then it was very precious in the sight of the Jew and in the sight of God.

Zeb Eli V'anvebu, "This is my God and I shall adorn Him," was the song that came from the lips and heart of the Jew as he crossed the waters of the Red Sea, beginning his life as a free man. And the Rabbis in the Talmud develop these words into a whole philosophy of Art. "Adorn thyself before Him in the observance of precepts. When you make a Sukkah, make it beautiful; see to it that your Lulav is beautiful; your Shofar, your fringes. The Scroll of the Law should be one of beauty, written beautifully, with fine ink, fine reed pen, by an artist penman, and wrap it about with beautiful silks" (Shabbat 133b).

The Jew did appreciate the value of Art, the importance of beauty as an aid in the development of religious life. In fact there is an important principle known as *Hiddur Mitzvah*, the adornment of a *Mitzvah*, which is emphasized again and again even in our legal codes. With reference to the bringing of the *Bikkurim*—the first fruits—to the Temple in Jerusalem, we are told in the *Mishnah* (*Bikkurim* III.10): "There were three degrees in offering the first fruits." There were those who observed the literal injunction and merely brought the normal amount of the fruits enjoined by the law. Others, with a higher sense of religious values, brought *Tosefet Habik-*

By DR. ISRAEL H. LEVINTHAL

kurim, more than was expected of them. But there was a third group that fulfilled the injunction by *Ittur Habikkurim*, by bedecking their gifts, by adorning the baskets artistically, and these, the Rabbis would have us understand, fulfilled their religious duty in highest perfection.

If the Jew could not always enact the obligation of *Hiddur Mitzvah*—adorn the religious rite—it was not because he failed to understand and to appreciate the great value of art, but because of the cruelty of the world in which he lived, a world that shut from his eyes all sight of beauty, a world that surrounded him with ugliness, and that did all in its power to crush the very concept of external beauty from his life.

It is the most eloquent testimony to the Jew's love of art that in the very beginning of the Jew's return to *Eretz Yisrael* in our own day, before the communal life was yet fully organized, the Bezalel School for the promotion of every phase of art was established, and that its founder, Professor Boris Schatz, was able to recreate and to refashion the artistic spirit that ruled in Jewish life in the classic eras of its history.

Many of our people in America have learned this truth; but, alas, not enough. Too many, we must admit, perform *Mitzvot* without *Hiddur*—they fulfill religious duties in routine fashion, without beauty, without soul, and therefore lose the *Sinchat Shel Mitzvah*, the joy of the religious act that is the very purpose, the essence of the act itself. And that is why so many, alas, who see only such type of religious observance, fail to see any value, because they see no beauty, in our religion, and have become lost to our heritage, spiritually dead to that faith that gave meaning and purpose to the Jews in the ages past.

We need a revival of the sense of beauty. "This is my God and I shall adorn Him!" must again become the slogan in our religious life if our religion is to become a dynamic force and influence in our life and in the life of the generations that are to come after us.

THE forthcoming establishment of a Jewish State, brings into focus the movement of the Zebulun Seafaring Society, which is dedicated to the revival of seafaring among Jews and seeks to create a Jewish Merchant Marine in Palestine. It is clear that a strong and active merchant marine will constitute one of the basic elements of the future Jewish State. Strangely enough, although the Zebulun Society has been in existence since 1929 and has to its credit a record of important achievements, very little is known about it in this country.

The Zebulun movement combines the romance of Jewish history with the hard practical realities of Jewish pioneering in Palestine in our time. The organization takes its name from the sixth tribe of ancient Israel, which was engaged in seafaring activities. Today, when Palestine, standing at the crossroads between East and West, is emerging through Jewish zeal and enterprise from its centuries-old neglect and is assuming a crucial position in the world, the revival of maritime endeavor is of vital concern not only to the Jews, but to all nations.

With its long coast line on the Mediterranean, Palestine must have a merchant marine as an essential part of a healthy national economy. Prof. Joseph Klausner, of the Hebrew University of Jerusalem, has stated:

"Palestine must look to its economic resources, not only to agriculture, industry and commerce, but also to independent seafaring, without which the Jews in Palestine will not be able to keep industry and commerce in their hands."

The development of a seafaring industry in Palestine will provide tens of thousands of Jews with employment as officers, engineers, and crewmen on passenger vessels and freighters, in all branches of shipping administration on land and on the sea, as architects and laborers in ship-building and repair yards and as stevedores on docks, as well as in all fields of deep sea fishing. Mr. Israel Rokach, Mayor of Tel-Aviv and one of the original founders and leaders of Zebulun, has given his authoritative opinion that: "Seafaring and fishing activities in Palestine will provide employment for 100,000 Jews."

Already, during the eighteen years of its existence, Zebulun has made marked progress in the maritime sphere, which

ZEBULUN BUILDS A MERCHANT MARINE

By LEO GLASSMAN

hitherto had been entirely in non-Jewish hands. Zebulun has today a small but efficient fleet, manned by its own fully trained disciplined Jewish seamen. The fleet consists of training ships equipped with motors and sails, motor boats, cutters, fishing vessels, life-boats and row boats. Zebulun has its own training stations, workshops, boat-building repair yards, and boat houses in Tel-Aviv, Haifa, Herzlia, Hedera, Bat Yam, Ramat Gan, Nathanya, Naharia, Karkur and Tiberias. There is a Zebulun yacht club and school rooms with nautical instru-

ments and library at Haifa, and also yacht clubs in Tel-Aviv and Athlit.

At Karkur, near Hedera, Zebulun has built a rest-house for Jewish seamen on land provided by the Henrietta Diamond Fund through the generosity of Mrs. Henrietta Diamond, of Leeds, England, whose tireless efforts and material support have been a tremendous mainstay of the Zebulun movement since its inception. Zebulun, through the Henrietta Diamond Fund, participated in the building of the



The New Heroes of the Seas—Palestinian Young Men Trained by Zebulun to Create Sea Trade for Eretz Israel

docks in Tel-Aviv, Herzlia and Hedera. In 1936, when construction of the Tel-Aviv Harbor began, the seamen trained by Zebulun won high praise for handling cargo and passenger boats under extremely difficult conditions. Zebulun life-guards are on duty on all Palestine beaches.

During Arab riots in 1936, the Jews in Palestine found it necessary to build the port of Tel-Aviv as an emergency measure and also with a view to its future place in the development of the Yishuv. Because Zebulun had already trained a large number of Jewish seamen and had the experience and skill needed for this type of effort, it was possible to carry out this herculean project successfully practically over-night. The late Mayor Dizengoff, of Tel-Aviv, and one of the outstanding pioneers of the Jewish renaissance

in Palestine, declared in his inauguration speech as chief executive of the all-Jewish City:

"Were it not for the readiness of an active body of enthusiastic and fully trained young men of Zebulun we would not have dared to open and operate our Port."

When the second world war broke out, Zebulun stood ready to serve the cause of the United Nations. Zebulun sailors in small patrol ships hunted U-boats in the Mediterranean and helped to get vital supplies through to the Libyan forces. Their courage and heroism evoked the highest commendation from Admiral Sir Andrew Cunningham, Commander in Chief of the Mediterranean Fleet, and other top-ranking officers of the British Navy. Zebulun seamen have also been

cited for heroic action by the U. S. War Shipping Administration.

These achievements acquire great significance, when one remembers that the major part of Palestine's passenger and freight traffic is sea-borne. For this traffic millions of pounds Sterling are paid annually to foreign countries. Those who are concerned with the future of Palestine, will readily understand how vital it is for the Jews to conquer the sea and build up a great merchant marine that will perform these services, thus bringing additional strength and enrichment to the Yishuv.

In pursuing its aim of broadening economically and culturally the basis and scope of national redemption in Palestine through the revival of Jewish seafaring, Zebulun has undertaken a diversified long-range program which includes the following major projects:

1. Enlargement of Zebulun's training facilities by the acquisition of additional vessels, equipped with sails and motors. (At the present moment negotiations are under way for the purchase of the first such vessel in America. This craft, a luxury yacht, was used by the Government during the war, and would be suitable for training purposes.)

2. A fleet of cargo vessels, manned by crews of Zebulun trained masters, mates, engineers, engine room personnel and deck hands, to ply between the ports of Palestine and various ports of the Near East, the Mediterranean and elsewhere.

3. Passenger vessels, manned by Zebulun seamen, for tourist cruises between Palestine and neighboring countries, this service eventually to be expanded to other parts of the world.

4. Extension and improvement of the existing motor launch services of Zebulun between the Yarkon River and the beaches of Tel-Aviv, Tiberias, the Dead Sea, and other points. The plan embraces the establishment, as part of Zebulun's network of activities, of floating cafes and restaurants, at the various ports of call. (The first Zebulun floating cafe is already operating successfully at Tel-Aviv.)

5. The expansion of Zebulun makes it urgent to establish at once a large construction and repair yard to supplement the several smaller yards already in existence. The proposed yard will have

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Some of Zebulun's
Training Ships at
Anchor

THAT a book on such a learned and highly-specialized subject as *Major Trends in Jewish Mysticism* should live to see a second edition after only five years of its first printing, is no less a tribute to the maturing American Jewish reading public than to its author, Professor Gershom G. Scholem, whose rare combination of gifts and qualities make it possible for him to write on obscure and little-known subjects with the learning and authority of the expert and the approach and feeling of the artist.

For twenty years Professor Scholem has been roving through the dim and weird corridors of Jewish mysticism and Kabbalah, haunted by ghosts concealed in the folds of faded and barely readable parchments a thousand years old. He had little or no help. He is a pioneer in the field, with no ancestors or predecessors to lean on. What voices were heard, what opinions on the subject were recorded, were discouraging. For Jewish scholars rejected mysticism as an ally of forces and tendencies which, in their pride and prejudice—and perhaps, ignorance—they hoped Judaism had overcome.

Professor Scholem, therefore, had to start from the beginning. Almost single-handed he did the spade-work, erected the scaffolding, cleared the road, and blasted paths not trodden before. From the confusing welter of facts and surmisals, from the almost innumerable books and manuscripts he absorbed into himself with a mystic passion, there emerged a book at once profound and readable, learned and fascinating, a rare blending of creative scholarship and superb, almost exciting, narrative. It is a unique and remarkable achievement which, it is to be hoped, Jewish scholars in other fields will emulate.

Dr. Scholem covers the whole sweep and whirl of the Jewish mystic flight. Gently he escorts the enthralled reader down the stream of Jewish mystic thinking and living through the Bible, the Talmud, the medieval Kabbalah to Hasidism, and from the patriot-mystic Rabbi Akiba to the poet-philosopher Abraham Issac Kuk, the late mystical Chief Rabbi of Palestine. And what strange and fantastic procession of men one meets en route! Saints and scholars, dreamers and visionaries, seers, prophets, and messianic pretenders. There are, too,

bizarre figures and odd characters in that picture—freaks, frauds and charlatans, and men of vague and vagrant lives. But, one and all, they helped to shed a glow of light and warmth over the Jewish scene, and cheered lives that were depressed and downcast.

Dr. Scholem vindicates the Jewish claim to the mystic life—a fundamental experience of the inner self which enters into immediate contact with God—as an inherent quality of the Jewish soul, not prompted by suffering, but part of a spiritual current common to both Judaism and Christianity, indeed, to all great historic religions. The misfortunes that befell the Jews during the Crusades, their expulsion from Spain, and the Chmielnicki massacres have no doubt sharpened and deepened the Jew's mystic sense and prepared the ground for a veritable saturation of the most fantastic apocalyptic dreamers and visionaries, but they cannot be said to have created it. For its roots one must trace it to the earliest manifestations of the Jewish spiritual life down to the great souls of the present day. Briefly, however, it may be said that whenever there was danger that Judaism might become sterile and barren, formal and mechanical, there arose those mystic yearnings and experiences which kept Israel and his religion fresh and strong.

But while the mystic rapturous longing for God, the revolt against the limitations of sense and time, was already present in the Bible, resounding most audibly in the psalms, its crystallization into a movement known as Kabbalah was of considerably later date. Reduced to its simplest form, Kabbalah may be said to be a doctrine which proclaims the Torah to be pulsating with life underneath the crust of its literal meaning. To quote Dr. Scholem's own words, to the Kabbalists, "the Torah does not consist merely of chapters, phrases and words; rather it is to be regarded as the living incarnation of the Divine wisdom which eternally sends out new rays of light. It is not merely the historical law of the Chosen People, although it is that

too; it is rather the cosmic law of the Universe as God's wisdom conceives it."

Although the mystic ideal is universal, the author points to differences which sharply divide Jews and mystics of other faiths. Thus, while many of their Christian kindred spirits were restive under restraint and showed little respect for authority, the Jewish mystics, with rare exceptions, not only remained loyal to Torah but continued their association with every phase of their family and community life. We therefore have the familiar instances of Jewish mystics who also figured as great legalists, of men of deep ecstatic piety who at the same time taught and interpreted the Law, of Rabbi Joseph Caro, a man who walked with God and had an angel for his mentor, yet was the author of the *Shulban Aruk*, a religious manual which regulates a man's daily conduct down to the smallest detail.

Although Dr. Scholem's book is a model of scholarship, heavily brocaded with learning and scientific precision, its chapters move along with almost dramatic swiftness. Thus, what more entertaining narrative than the story of Abraham Abulafia, that hapless, restless, philosopher-kabbalist with messianic illusions, who roamed through Spain, Greece and Italy and finally landed at the court of the Pope, whom he tried to convert to Judaism and where he almost lost his life? But his roving temperament was not the only quality of his eccentric genius. In reality, he was a man of great learning, a philosopher, mystic and admirer of Maimonides, who devised a mystical technique with which kabbalists are juggling to this day. He developed the mystical contemplation of the letters of the Torah; he pondered on the liberation of the soul through the ecstasy of prayer, or *devekut*; he coined that memorable adage, "whoever is full of himself has no room for God." He was luckless in everything, even in his

writings, for of the numerous books he composed only a few insignificant scraps were rescued from oblivion.

Someone described medieval German Jewry as the Great Inarticulate. But, like all generalities, this is only partly true. Unlike their Sephardic brethren, the German Jews did not write great poetry, great philosophy, or great talmudic codes to compare with those of Alfasi or Maimonides. Theirs was an unhappy lot, and therefore they wrote in terms of their experiences—lamentations, dirges, and penitential hymns. But in *Sefer Hassidim*, "Book of the Devout," by Judah, surnamed the Saint, they left a literary monument unequalled in Jewish history, mystical only in the sense that it invented a new scale of values, setting piety above learning and simple-hearted devotion to God higher than intellectual attainments. But in reality it is a drama of the spiritual life of a people condemned to the jungle of German barbarism. The life of medieval German Jewry is reflected in this volume in all its spiritual greatness and purity with almost artistic realism. That a people suffering so cruelly, so bitterly, experiencing every form of hurt and shame could rise to such grandeur of holiness that they lived and wrote without spite of rancor is one of the miracles in history.

The two chapters that the writer devotes to *Sefer haZohar*, "Book of Splendor," move in an atmosphere of color and learning, literary artistry and almost astounding scholarly craftsmanship, the combined effect of which is enlightening and enlivening. He subjects the book—a "mystical novel" he graphically calls it—to an almost microscopic examination, and comes to conclusions contrary to those held by other scholars. While he dismisses, of course, the previously held spurious authorship of this strange and mystical book and attributes its composition to the genius of Moses de Leon, he is more kindly and charitable to the author than was Graetz, who called him a base and despicable swindler. Although the *Zohar* is unquestionably a forgery, its author was just as unquestionably one of the rare geniuses of all time. To imitate a style and dialect in vogue more than fifteen hundred years before his time to such perfection; to reflect and describe an atmosphere of scenes, landscapes, towns, villages and people he had

never seen and which existed only in his imagination; to write a book of talmudic proportions which for nearly seven hundred years rivalled both the Bible and the Talmud in popularity and in the adoration of millions of men, deserves something better than was accorded to its author.

For 250 years after the appearance of the *Zohar*, Kabbalah, or Jewish mysticism, made little progress. No great teacher arose, no celebrated book was flashed upon the Jewish world. There was no need for either. The *Zohar* occupied all minds, absorbed all attention, claimed all love and devotion. It was like a torch set to dry wood. The time previously spent on the Bible and Talmud was now given to this strange, weird, and fantastic book. But in the middle of the sixteenth century a kabbalistic doctrine was formulated which

made its conquest worldwide. It made its appearance in the little town of Safed, nestling peacefully in the wooded hills of Upper Galilee.

Safed has its deservedly magnificent place in Jewish history for its kabbalists, mystics and prophets, but its fame was never so great as when it became the home of the little band of God-intoxicated men whose spiritual images Dr. Scholem etches with such consummate skill in one of the superb chapters of his book. They were Isaac Luria, surnamed "ARI," who became a legend during his brief lifetime; Chaim Vital, his pupil and Boswell; Moses Cordovero, the mystic and writer of whom Dr. Scholem says that he "transformed everything into literature"; Solomon Alkabez, the liturgical poet and composer of the Sabbath hymn *Lecho Dodi*; and Joseph Caro,

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THE MEN IN GREY

THE number of Jews working for national, state and local governments is on the increase, but in few civil service departments is the percentage of Jews as large as in the postal service of New York City. Out of 22,000 postal employees, 7,000 are Jews in the boroughs of Manhattan and the Bronx—a total of 30 percent.

Around the turn of the century Louis Blumberg became the first Jewish letter carrier in lower Manhattan. The number of Jewish employees soon rose, and reached a substantial amount by 1925.

At that time, Jewish employees had one outstanding grievance—because of a lack of planned schedules, most Jews could not observe the High Holy Days. Blumberg, an officer of the Letter Carriers Association, and nine other carriers, decided that the time was ripe for an organization of Jews in the Post Office, particularly since a Catholic organization had been formed earlier. So they set up the Jewish Postal Workers Welfare League, with Blumberg as its first president. Blumberg retired from the department after 36 years service, but he is still the president, a post he fills without salary.

The struggle for recognition of the High Holy Days took a long time, and it was not until last year that it bore full fruit. This was the first time that

every Jew who asked for time off during that period was excused.

The League rapidly expanded to include social, charitable, religious and welfare functions. It loans money, aids the sick, provides convalescent facilities, owns a cemetery plot. Its membership has now risen to more than 5,000.

It is only during the past ten years that so many Jews have joined the department. While the salary is not high, there is a good deal of security attached to working in the post office.

The postmaster, Albert Goldman, is Jewish. He is an honorary member of the League and interests himself in many of its activities. More than 900 Jews are postal supervisors.

For the past few years the League has tried to expand nationally. It now has branches in some ten cities, but organization, except in the larger cities, is hampered because of the small number of Jewish postal employees in many regions.

The League takes an active part in Jewish affairs, contributing to yeshivas, hospitals and other worthy organizations, as well as to non-Jewish institutions. It is an unfailing contributor to the United Jewish appeal, and last year raised \$33,900 for it. It is a member of the American Jewish Congress.

—HARRY BROWN, through J.T.A.

THE glory of Rabbi Jacob ben Wolf Krantz of Dubnow was that despite his Talmudic erudition he chose to be a maggid, a preacher to the populace. But what a preacher he was!

Though born in a small town in the county of Wilna, in 1740, he spent the greater part of his career in Dubnow, which he made famous in Israel by his presence, and he in turn became known far and wide as *Der Dubner*. Fully fifty years had passed since his death in 1804 before his sermonic parables were collected, edited and published by an admirer in far away Cracow, Austria.

The maggid of yesterday was usually the preacher for the masses, the Every-Jew, and more often than not a gentleman-schmorrer who wandered from town to town and on each succeeding Sabbath preached from a new pulpit. He was not always possessed of much learning. His stock-in-trade was a store of tales gathered from the Midrash, from Holy Writ, and from the ordinary life about him.

Of such a maggid, who was a colossally ignorant man, the story is told that he knew but a single sermon, which devolved about the Biblical Korah who was punished for his rebellion against Moses, by being swallowed alive by the earth. Synagogue usage demanded, and still does, that a sermon be based on some text contained or suggested by the Sidrah of the week. This maggid was thus constrained to attach his Korah-sermon to such a text, and on a particular Sabbath he just could not forge the missing link. While standing in the pulpit and facing the congregation, he was fussing with his tobacco-*pusbke*, which slipped out of his hand and rolled out of sight. Straightway a gleam lit up the maggid's countenance. "Have you noticed, gentlemen," he announced, "how my snuff-*pusbke* rolled out of sight, as if the very earth had swallowed it? Verily, this reminds me of the memorable Biblical tale of how the earth opened and swallowed Korah and his associates alive. And now," he continued with a beaming smile, "since I have already mentioned this very interesting episode, it behooves us to enlarge on it." And once again our maggid found an outlet for his favorite sermon.

However, Rabbi Jacob Krantz was a far different type, a Talmudist of renown.

THE DUBNER MAGGID

By RABBI LEON SPITZ

It was his abounding love for the common people that moved him to become a maggid. He stands out easily as the master preacher of several centuries.

The key to his popularity was his use of the parable to illustrate and explain his comments on Holy Writ. When he was asked why he employed this technique, he replied, "When you give a child medicine you sugar-coat the pill to make it more palatable." His message was directed to the simple folk, and he spoke to them in terms they could understand and appreciate. He drew for his sermon material on the experiences of the coachman and the artisan, the petty trader, the ordinary householder, the housewife and the child. And he brought to them simple truths, plain thoughts which they could digest. In this way he taught them a morality which touched their lives and warmed their hearts with a glow of piety.

He did not love the rich. When some one taunted him, "Why do you go to the rich for alms for the needy, and they (the rich) do not come to you for moral instruction?" he replied, "I am aware that I need money so I go to obtain it from those who have it, but the rich people do not know that they lack wisdom. Therefore they do not come to me to obtain it."

At another time he spoke of the ignorant-rich with undisguised contempt. Why was it, he was asked, that a boorish man of wealth readily gives alms to a cripple or a blind beggar but shies away from a scholarly poor man? And the Dubner replied, "The boorish rich realizes that he himself might some day become a cripple or be afflicted with blindness. But he is quite sure that he will never become a *talmid chochem*, a man of learning."

It goes without saying that the Dubner was a man of great moral courage. We are told that when Elijah, the famous Wilna Goan, convalesced from a serious illness and was unable to pursue his studies, he sent for the maggid to divert him with his sermonic conversation. Once he pressed the Dubner for a personal message for himself. "You have something to say to the most ignorant of the ig-

norant," the Goan insisted. "Surely, you have a word of admonition for me as well."

Rabbi Jacob accepted the challenge. "You," he said, "the Goan of Wilna, are renowned for your scholarship and for your unblemished life, and you take credit for these virtues. You were able to achieve these because you have shut yourself away from the world in your Beth Hamidrash and have devoted yourself to never-ceasing learning. But, had you been compelled by circumstances to go forth into the sinful world and to earn your bread by the sweat of your brow, who knows whether you would have been such a renowned Saint in Israel?"

Elijah Goan bowed his head, and on the following day he took up the wanderer's staff and fared forth, *obzurichten golus*, to wander incognito from town to town and from village to village, to taste the bitterness and the temptations of poverty.

When this maggid turned to the Books of Moses, the Scrolls of the Law, the Wisdom of Kohelet, the Songs of Songs and the Book of Lamentations for the materials for his preaching, he revealed to his hearers a vista of spiritual treasure which he illuminated by his simple homilies, his homely parables, his peppery turns of phrase. He delighted the people and he instructed them. And they in their turn loved him and were genuinely happy to be instructed by him.

Why did God consult the Angels when he was about to create Man, the Dubner asked, and he gave this interpretation, "Because He, God, knew by His forevision that Man would sin and that the Angels would then chide Him thus: we warned you not to create Man! But now that God had consulted the Angels and had created Man despite their counsel to the contrary He could say, It was my own fault; you advised me not to create him, you warned me that he would sin, and I rejected your advice, and created him. So now I must stick to my

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NEWS OF THE MONTH

THE WAR IN PALESTINE

THE Palestine Government is "carefully considering" the situation created by the Haganah's public assumption of responsibility for the blasting of the Semiramis Hotel in Jerusalem, in which more than a dozen persons were killed.

An official communique added that "the government is satisfied that reports allegedly from 'Jewish sources' that the Semiramis Hotel was used as a base for marauding Arab gangs and the headquarters of the military Arab youth organization Nejada and Futuwa are entirely without foundation."

The Jewish Agency, however, declared that it would stand by its statement of Monday that the hotel was a center for Arab gangs and military groups. It pointed out that the murder of Jews had elicited no such indignation from the government.

A Haganah intelligence officer told the Jewish Telegraphic Agency that the command staff of Jerusalem Arab bands was meeting at the Semiramis Hotel two hours before the Haganah blew it up. Only a technical delay saved the Arab leaders because the Jewish attack had been planned to coincide with the Arab parley.

The same source stated that one of the rooms in the hotel was used as an arsenal. It was also learned that the damages in the blasting of the Arab National Committee's headquarters in Jaffa last week were so severe because an ammunition and explosives cache in the building's cellar went off after the external explosion set off by the Sternists.

It was learned that High Commissioner Sir Alan G. Cunningham met with Agency Chairman David Ben Gurion and that sharp words were exchanged concerning the Semiramis blast.

☆

IN AN attempt to break a siege of some 4,000 Jews beleaguered in the Old City of Jerusalem, the Irgun carried out its sec-

ond bomb attack on a group of Arabs blocking off the gates to the Old City. The attack was made against Arab positions at the Jaffa Gate, main portal to the Old City, by five young Yemenite Jews in an armored car which they had stolen from the Jewish Settlement Police. Fifteen Arabs were killed and 43 were wounded. None of the raiders escaped;

three were killed by the police and two were wounded and captured.

Subsequently, the Irgun, in a daring action, rescued one of the two injured youths, Uri Cohen, who was lying in a first aid station guarded by a heavy detachment of police. Seven Jews arrived in the area in a limousine and nonchalantly walked in the back entrance of the building. They took Cohen out of his bed and placed him on a stretcher, then walked out the front door past several policemen and entered the car which was waiting for them.

Later, the Haganah made an abortive attempt to crash through the Arab road blockade sealing off the Old City. The

LATE NEWS

U. N. COMMISSION APPOINTS GROUP TO SET STATE BORDERS

THE United Nations Implementation Commission appointed a three-man group to set the boundaries of the Jewish and Arab states in Palestine. All three members will be non-Palestinians.

The Commission also appointed a three-man group to act as a preparatory economic body to lay the basis for the continuity of public services in Palestine after the expiration of the British Mandate, as well as for the formation of a Joint Economic Board provided for by a decision of the General Assembly. The names of the three members were not made known, but it is learned that one of them is an economist of world-wide reputation, the second a non-British expert on Palestine and the third is a member of the U. N. Secretariat.

The Commission, meanwhile, formulated eleven questions concerning the security situation in Palestine for submission to the British Government. The nature of the questions was kept secret in accordance with a British request. No deadline has been set by the Commission for a reply, but reasonable haste is expected.

The Commission also formulated 17 questions concerning the discharge of its administrative duties in Palestine prior to the complete withdrawal of the British troops.

The Palestine Arab Higher Committee notified the Commission that it was re-

jecting an invitation to appear before the Commission on a basis of equality with the mandatory power and the Jewish Agency. "The Arab Higher Committee is determined to persist in rejecting the partitioning of Palestine and in its refusal to recognize the United Nations solution in this respect and anything deriving therefrom," the reply said.

(United Nations Secretary General Trygve Lie, at a press conference in Paris, declared that to his knowledge, no "neutral" country has been approached for possible participation in an international armed force for Palestine. Mr. Lie reiterated that he may go to Palestine with the Implementation Commission or even earlier, if necessary.)

Moshe Shertok, head of the political department of the Jewish Agency, appeared at a closed meeting of the U. N. working group which is drafting plans for a governmental set-up and a constitution for the proposed international city of Jerusalem. He urged, among other things, that business enterprises in Jerusalem should have the right to choose registration either in the Jewish or in the Arab state. He also reiterated his request for a speedy appointment of a U. N. governor for the city.

Dr. Mordecai Eliash, leader of the Jewish Community of Jerusalem, asked the group to provide for legal recognition of all religious holidays by the Jerusalem administration. Daniel Auster, former mayor of Jerusalem, also testified.

attempt to run in a large convoy of supplies to the area was spotted by Arab snipers who opened fire. Jews from positions in a nearby Jewish quarter laid down a withering cover fire, including mortar shells, but it was not effective.

British troops soon entered the picture, raking all entrenched positions, with particular emphasis on the Haganah. Jewish and Arab casualties are believed to have been heavy in the shooting which broke out at spasmodic intervals all afternoon, and at least one Briton is known to have died from bullet wounds.

The siege of Safed was lifted by the Haganah which broke through road blocks and brought food, medicine and fuel to the Jews of the Upper Galilee town who had been virtually cut off from the rest of the world for four days.

☆

BRITISH police detachments have begun evacuating those parts of Palestine which have been designated as territory of the Arab state, it was learned here. It is unknown, however, whether the police will be concentrated in the territory which will be part of the Jewish state or whether they will be confined to barracks until they are evacuated from the country, possibly next month.

A British military court sentenced two young Jewish women to a fine of \$1,600 or three years in jail for illegal possession of arms. The women, 16-year-old Ruth Klinov, daughter of the Jewish Agency's information officer, and Carmela Yaari, were arrested on December 1, at the height of one of the early Arab riots, while defending a Jewish section of Jerusalem from attack.

The Palestine Government has asked the International Red Cross to send a representative to Palestine to investigate the situation and offer aid because the many casualties during the past five weeks have filled the hospitals to capacity, it was announced.

Reports from Beirut state that three Arab guerrilla units destined to join the Arab "armies" in Palestine have already been completely equipped and will leave for Syria shortly. No information is available concerning the strength, equipment or make-up of the units other than that they are named for Arab chieftains. The reports also revealed that the Farouk Sharia College in the Lebanese capital has

been converted into a training camp for Palestine volunteers.

A Sternist clandestine broadcast claimed that the Arab guerrillas are being assisted by "Serbian fascists from

FEBRUARY THE CRITICAL MONTH

By Boris Smolar

FEBRUARY will be the decisive month in Palestine. The Jewish position can either be strengthened considerably or immeasurably weakened during the month. It all depends on whether Britain complies with the U.N. decision and withdraws in February from a port area in the section of Palestine designated to be a part of the Jewish State. If Britain withdraws, the port area, presumably Tel Aviv, would be opened for Jewish immigration, thus bringing new manpower into the country. Arms and munitions could then also reach the Jews freely through the Jewish-controlled port. The question of "illegal" Jewish immigration would cease to exist. On the other hand, if Britain chooses not to comply with the U.N. decision and continues to bottle up the Tel Aviv port area even after February 1st, the Jewish defense forces might suffer greatly, and the Arabs will interpret the British action as an encouragement in their fight against the United Nations partition decision.

Some members of the U.N. Implementation Commission seem to display uncertainty as to whether the partition decision can be carried out if Arab-Jewish clashes continue. At least one of the five members—representing a European country—did not hesitate to indicate his feelings. He believes that one of the possibilities is that in the coming months the Jews and the Arabs will show themselves immature and not ready for independence. In this case, he thinks, it would be the duty of the Implementation Committee to report to the U.N. General Assembly that the partition scheme is impracticable and ask the Assembly to act accordingly.

(the late General) Mikhailovic's army, soldiers of (General Wladislaw) Anders' Second Polish Corps, and members of the British Union of Fascists and escaped German prisoners of war."

(The Sternists have been accused of an alliance with Communists.—Editors, *The Review*.)

☆

THE bullet-ridden body of Simcha Baumbatt, 26, was found in Ramath Gan. The Irgun announced that it had executed him after it had learned that he had worked for the Gestapo in Europe and later served the British as an informer on the Irgun, of which he was a member. His connection with the Gestapo was revealed after he was recognized by recent immigrants who were former neighbors in Europe.

Michael Klitchon, a non-Jewish Ukrainian who had fled Poland, was shot and killed by three Jews while sitting in a Jerusalem cafe. Later it was learned that the Stern Group had "executed" him because he was acting as an informer for the Criminal Investigation Division and because it had pictorial evidence proving his collaboration with the Nazis in Europe.

☆

PLANS for the creation of a provisional Jewish government for the projected Jewish state were discussed at a meeting of the Jewish Agency executive in Tel Aviv.

Final approval of the plans have been held up pending the return of Eliezer Kaplan with a report on his negotiations in the United States for loans necessary to finance the Jewish State. The members of the executive also discussed the formation of a Jewish militia and turned the problem over to a group of military experts who will hammer out details.

The ratification of an agreement for the merger of the Haganah and the Irgun Zvai Leumi into one Jewish defense force is expected within the next few days. The rightist Citizen's Bloc, which includes the Revisionists, is known to favor the merger, as do the Laborites, including allegedly Moshe Shertok and David Remez. The left-wing Hashomer Hatzair, and the Tenua L'Achdut Avoda, which are slated to merge, have expressed vigorous opposition to including the Irgun within the Jewish community's defense organization.

Information from Arab circles indicates that there is a great deal of confusion among all sections of the Arab population in relation to the present

"War" on the Jews. The moderates maintain that there is a strong possibility for peace between the Jews and the Arabs if a neutral power were to govern Palestine.

☆

GUARANTEE of the human rights of American citizens is the first goal of the United States, President Truman told a joint session of Congress in his State of the Union message.

The President attacked racial, religious and national discrimination as "utterly contrary to American ideals of democracy" and announced that he would send a special message to Congress calling for "effective federal action" on civil rights.

He called for the immediate passage of suitable legislation by Congress to admit "many thousands of displaced persons still living in camps overseas." Declaring that the United States should do its share "in caring for homeless and suffering refugees of all faiths," the President expressed his belief "that the admission of these persons will add to the strength and energy of this nation."

Of the five goals outlined in his message, the President declared "our first goal is to secure fully the essential human rights of our citizens. The United States has always had a deep concern for human rights. Religious freedom, free speech and freedom of thought are cherished realities in our land. Any denial of human rights is a denial of the basic beliefs of democracy and of our regard for the worth of each individual," he said.

Assailing employment and educational discrimination, Mr. Truman stated that "today some of our citizens are still denied equal opportunity for education, for jobs and economic advancement, and for the expression of their views at the polls. Most serious of all, some are denied equal protection under our laws. Whether discrimination is based on race, or creed, or color, or land of origin, it is utterly contrary to American ideals of democracy."

Urging stronger educational, health and social security programs, the President called for establishment of an executive department for their administration and to provide "greater equality of opportunity to all our citizens for an education. Only by so doing," he emphasized, "can we insure that our citizens

will be capable of understanding and sharing the responsibilities of democracy."

☆

PRESIDENT TRUMAN received Dr. Leo Baeck, president of the World Union for Progressive Judaism, in the company of Dr. Maurice Eisendrath, president of the Union of American Hebrew Congregations.

Dr. Baeck, former Chief Rabbi of Berlin, congratulated the President on the magnificence and social vision of the social program outlined in Mr. Truman's State of the Union message. Rabbi Baeck is in this country as a guest of the U.A.H.C. and will tour the U. S. on an extended speaking tour as part of the organization's second annual American Jewish Cavalcade.

☆

THE NEW YORK State Commission on a State University has approved tentatively a statement condemning the use of racial and religious quotas by institutions of higher learning and outlining specific legislation to prevent such discrimination in the future, it was reported, although the Commission has made no official announcement.

The Commission will recommend that the State Legislature adopt the following measures: bar public funds to any institution practicing discrimination and the Commissioner of Education to investigate complaints of discrimination and initiate inquiry into discriminatory practices. If discrimination were found the Commissioner would have the authority to take both persuasive and legal action to end the practice. Denominational and sectarian institutions would be exempt.

In a section of its statement which discusses anti-Semitic discrimination, the Commission says: "Studies of the staff of the commission reveal that some non-sectarian educational institutions have criteria of selection that appear to be different for Jewish and non-Jewish applicants. This inequality of treatment is indicated by the fact that a smaller proportion of applications are accepted from Jewish than from non-Jewish applicants from the same geographical areas. Furthermore, as the academic standing of the applicant decreases, increased preference is given to non-Jewish applicants."

DISALLOWING tax deductions for charitable purposes for gifts or contributions to organizations and institutions which practice racial or religious discrimination was offered as a deterrent to discriminatory practices in colleges and charitable institutions by Morris L. Ernst, member of President Truman's Committee on Civil Rights. Ernst made the proposal in an address before the New York Section of the National Council of Jewish Women.

☆

LABOR Department support for bills that would establish a Fair Employment Practices Commission and that would admit a number of displaced persons to the United States is reaffirmed in the annual report for 1947 of Secretary of Labor Lewis Schwellenbach.

☆

ESTABLISHMENT of local Jewish community councils in cities throughout the country to coordinate and give expression to the viewpoints of the diverse groups within the community was suggested here by Dr. Mordecai M. Kaplan, founder of the Reconstruction movement, speaking at the annual conference of the group. The local councils should in turn be coordinated by a National Jewish Community Council, Dr. Kaplan added.

☆

A SCHOOL of Education and Community Administration will be opened at the Yeshiva University in September, 1948, Dr. Samuel Belkin, president, announced this week.

The school, which will be located in buildings now being constructed adjoining the University's main building, is the first to be opened under the University's recently undertaken physical expansion program. The courses at the new school will be offered to full-time graduate students as well as part-time students already serving in the respective areas.

The expansion program will provide for an adult education section, to expand undergraduate facilities in arts and sciences, extend mathematical studies and provide additional training for teachers and supervisors in Hebrew schools.

☆

DR. ISRAEL GOLDSTEIN was re-elected to his 20th term as president of the Jewish Conciliation Board of America, which attempts to settle out of court legal and moral problems.

NEWS OF THE CENTER

Rabbi Saltzman to Preach on "Is Prayer Worthwhile" this Friday Night

THIS Friday night, January 30th, Rabbi Manuel Saltzman will preach the sermon at our late Friday Night Services. He will take as his theme "Is Prayer Worthwhile?" We hope that many of our members, their families and their friends will be with us to hear Rabbi Saltzman's discussion of this very important subject.

Cantor Sauler will render a vocal selection and lead in the congregational singing.

Advance Notice

NEXT Friday evening, February 6th, at our late services, Rabbi Levinthal will occupy the pulpit and he will preach on "What Now in Eretz Israel?"

Successful Registration for Center Institute of Jewish Studies for Adults

THE members of our Brooklyn Jewish Center will be happy and proud to learn that this season's registration in our Institute of Jewish Studies for Adults shows a great increase over all former years.

We are grateful to the special committee of the Institute, headed by Dr. Reuben Finkelstein, for much of this success.

We are noting here the number of students in each of the classes that we have this year:

Hebrew A-1, Mrs. E. Zusman, 34; Hebrew A-2, Mr. Samuel Edelheit, 19; Hebrew B, Mrs. P. Weinreb, 20; Hebrew C, Mrs. J. Serbin-Beder, 12; Advanced Hebrew and Hebrew in Bible, Miss Lillie Rubee, 20; Yiddish, Mr. Samuel Edelheit, 22; Talmud A, Dr. Michael Higgin, 21; Talmud B (textual), Dr. Michael Higgin, 6; History, Mr. Leo Shpall, 26; Religion, Rabbi Manuel Saltzman, 55; Wednesday morning class in Bible, Dr. Alexander J. Burnstein, 36; Monday morning class in Prayer Book A, 20; B, 7.

Dinner to Rabbi Lewittes — Feb. 17th

Rabbi Mordecai H. Lewittes, Assistant Rabbi in charge of our Hebrew and Sunday Schools, will be tendered a testimonial dinner on Tuesday evening, Feb. 17th. The dinner is arranged under the auspices

IN THE HEBREW SCHOOL

IN AN attempt to raise the standards of the United Synagogue schools, an organization representing all United Synagogue Hebrew schools in Brooklyn was formed at a meeting held at the East Midwood Jewish Center, Monday, January 5, 1948. The Brooklyn Jewish Center was represented by Rabbi Mordecai H. Lewittes, Mrs. Julius Kushner, Mr. Julius Grossman and Mr. Leo Shpall. The new organization will consider problems of registration, curriculum, high school education, etc. The Brooklyn regional group was formed on the initiative of the Board of Education of the United Synagogue for the Metropolitan area.

The G. O. of the Hebrew and Sunday Schools arranged for talent assemblies on Sunday, January 4, and Sunday, January 11, 1948. The programs were highly successful. The following entertained: Conrad Lefkowitz, Ruth Berman, Renee Aranow, Barbara Kaplan, Dorothy Spinrad, Hannah Swirin, Lila Silverman, Jane Amster, Carla Lefkowitz, Martin Heilbraun and Alan Fried. The programs were coached by Mr. Julius Grossman. The Hebrew School G. O. is advised by Mrs. Beder and the Sunday School G. O. by Mrs. Tessler.

A Chamisha Asar Bishvat program was presented by the students of Miss Lila Marcus' 3rd grade class on January 18 and 25. Distribution of fruits for Chamisha took place on Sunday, January 25, and Monday, January 26, 1948.

The Parent-Teachers Association arranged a "Meet-the-Faculty Night" on Tuesday, January 27, 1948. Mrs. Beder, Mr. Shpall, Mr. Grossman and Miss Marcus spoke briefly on various aspects of school curriculum. Arrangements were under the direction of Mrs. Kushner, President of the P.T.A.

The Hebrew School collected \$405.00 for the Jewish National Fund. Representatives of the J.N.F. praised the work of the school and stated that a garden would be dedicated in Palestine in honor of the Brooklyn Jewish Center Hebrew School. Mr. Edelheit was in charge of the collection.

Mrs. Evelyn Zusman addressed the Faculty Conference of the Hebrew School on December 30, 1947, and of the Sunday School on January 11, 1948, on "The Place of Arts and Crafts in Our School." She described many worthwhile holiday projects.

Please communicate this information to our Mr. Goldberg (Pr. 4-1400).

Sabbath Services

FRIDAY evening services at 4:45.

Kindling of candles at 4:50.

Sabbath services, Parsha "Yitro" — Exodus 18.1-20.23: Prophets — Isaiah 61.7.6:9.5-6, will commence at 8:45 a.m.

Mincha services Saturday at 4:45 p.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi George Abelson will continue his lectures in Yiddish this Saturday afternoon at 3:45 p.m.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 4:45 p.m.

of the Hebrew Education Committee, the Sisterhood the Parent-Teachers Association and the school faculty, on the occasion of Rabbi Lewittes' completion of ten years of service to the Center.

Reservation at \$5.00 per person may be made with Mrs. Rabinowitz, in care of the Center.

To Members Who Lost Sons or Grandsons in Service

THE Center is contemplating the erection in the near future of a tablet to honor the memory of members of the institution, sons or grandsons of Center members who made the supreme sacrifice in World War II. In order that this tablet may be complete we would appreciate receiving the names, both Hebrew and English, as well as the Yahrzeit date of those to be included in this tablet.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BASKIN, HERBERT

Res. 567 Sheffield Ave.
Bus. Merchant, 598—9th Ave.
Single
Proposed by Harold Gumer,
Samuel Gitlin

BEREN, LEONARD

Res. 621 Montgomery St.
Bus. Textiles, 375 Broadway
Married
Proposed by Edward Fuchs,
Michael Kahn

BERGMAN, ROBERT

Res. 501 Avenue R
Bus. Tax Dept., 80 Centre St.
Single
Proposed by Harry Evans, S. Katz

BERKE, BEN R.

Res. 344 Osborne St.
Bus. Acc't, 344 Osborne St.
Single
Proposed by Abe Mann, Hy Rosen

BLUM, MISS HANNAH

Res. 2027 Pacific St.

BONFIELD, MISS FLORENCE

Res. 728 Driggs Ave.
Proposed by David Feit

BOSBI, MISS CLARICE

Res. 2146—77th St.
Proposed by Sylvia Lichtman,
Miriam Margolies

BRUNNER, JOSEPH

Res. 119 E. 38th St.
Bus. Salesman, 206 Lexington Ave.
Proposed by Lionel Brunner
Married

CANTOR, HAROLD

Res. 240 Crown St.
Bus. Student, Columbia University
Single
Proposed by A. H. Zirn, Frank Sugar

CHORNEY, MISS BERNICE

Res. 220 Kingston Ave.
Proposed by Leo Stam, Rhoda Kipness

COHEN, IRWIN

Res. 92 Maujer St.
Bus. 116 E. 18th St.
Married
Proposed by Irving Schwartz,
Percy Schwartz

EHRLICH, IRVING

Res. 372 Brooklyn Ave.

Bus. Real Estate, 1351 Flatbush Ave.
Single

Proposed by Abr. Hoffman,
Sidney Leonard

ENGEL, HARRY

Res. 919 Park Pl.
Bus. Importer, 170 Bway.
Married
Proposed by Abraham Grossman,
Max Pressner

ENGELHARD, MISS BETTY

Res. 400 Lincoln Pl.
Proposed by Hy Rosen,
Jerome J. Weiner

ERLER, MISS ANNE SARA

Res. 480 Montgomery St.
Proposed by Abe Mann

FEINSTEIN, MISS MILDRED

Res. 479 Pennsylvania Ave.
Proposed by Vivian Walker,
Edna Herman

FRANKLIN, ELLIOT

Res. 1122 Eastern Pkwy.
Bus. C. P. A., 500 Fifth Ave.
Single
Proposed by Irwin Schecker,
Louis Kogan

FRIEDLAND, IRA M.

Res. 1096 President St.
Bus. Plastics, 95 Madison Ave.
Single
Proposed by Moe Levy,
Leonard Lebow

FRIEDMAN, ALEX

Res. 1254 Union St.
Bus. Patent Attorney, 10 E. 40th St.
Married
Proposed by K. Karl Klein,
Samuel Rottenberg

FRIEDMAN, MISS CORINNE BARBARA

Res. 350 Lefferts Ave.
Proposed by Emanuel Berlin

FRIEDMAN, WILLIAM LOUIS

Res. 647 Barbey St.
Bus. Hairnet, 132 W. 21st St.
Single
Proposed by Joseph Leifer,
Bernard Pressner

GELB, MARK

Res. 39 E. 54th St.
Bus. Live Poultry, 25 Withers St.
Married
Proposed by Harry Preston,
Morris Gelbtuch

GOLDBERGER, DR. MORTIMER

Res. 919 Eastern Pkwy.
Bus. Dentist, 919 Eastern Pkwy.
Married
Proposed by E. David, R. Kaplan

GRAU, BENJAMIN

Res. 1245 Eastern Pkwy.
Bus. Interior Decorating, 484 Broad
St., N. J.
Single
Proposed by Seymour Kornweiss,
Rhoda Stern

GREENBERG, EMIL

Res. 240 Crown St.
Bus. Librarian, Brooklyn College
Married
Proposed by Wm. C. Smerling,
Harry H. Cohen

HADDAD, MISS ROSE

Res. 2058—67th St.
Proposed by Wm. J. Driesen

HARRIS, DR. FRANK

Res. 1755 Schenectady Ave.
Bus. Dentist, 141 Rockaway Ave.
Married
Proposed by Sidney Saffer

HELD, CHARLES

Res. 451 Kingston Ave.
Bus. Window Cleaning, 169 E. 88th
St.
Married
Proposed by Meyer Hausner

JOSEPH, MISS LENA

Res. 1497 Carroll St.
Proposed by Florence Gallant,
Vivian Walker

KAREN, IRWIN

Res. 763 Eastern Pkwy.
Bus. Insurance, 116 John St.
Married
Proposed by Joseph Goldstein,
Mack Ronick

KIFVAL, HARRY S.

Res. 921 Washington Ave.
Bus. Teacher, Brooklyn College
Single

KOLODNER, IRVING

Res. 210 E. 51st St.
Bus. Mfg., 324 Clarkson Ave.
Married
Proposed by M. Goldstein,
Milton Chasin

LEDERMAN, MISS TOBY

Res. 509 Belmont Ave.
Proposed by Albert S. Jaffe,
Norman S. Ruchman

- LEONARD, BERNARD S.
Res. 419 Jerome St.
Bus. Adv., 305 Bway.
Single
Proposed by Ira Brodsky,
Marvin Blickstein
- LUSTHAUS, Miss BETTY
Res. 308 Sterling St.
Proposed by Abe Mann
- MERVIS, ARTHUR W.
Res. 1634 Union St.
Bus. Securities, 60 Broad St.
Single
Proposed by Norman A. Schorr,
Rosalind Stashin
- OSTREICH, MRS. LAURA
Res. 255 Rogers Ave.
Proposed by Mrs. Philip Brenner,
Al Witly
- PESTER, Miss SHIRLEY
Res. 657 E. 26th St.
Proposed by Edward M. Heller,
Sam Rettinger
- POLLACK, WILLIAM
Res. 1053 E. 52nd St.
Bus. Lumber, 34-35 Steinway St.
Married
Proposed by Irving J. Gottlieb
- POSNER, DR. LEONARD
Res. 20 Plaza St.
Bus. Physician, 60 Plaza St.
Married
Proposed by Joseph Goldstein,
Joseph Goldberg
- RADER, MORRIS
Res. 1618 Carroll St.
Bus. C. P. A., 565 Fifth Ave.
Married
Proposed by Abraham Mantell
- RADWIN, MICHAEL
Res. 134 E. 56th St.
Bus. Real Estate, 850 Flatbush Ave.
Married
- RAUCH, SEYMOUR
Res. 20 E. 18th St.
Bus. National Optical Plan, 51 E.
42nd St.
Single
Proposed by Stanley Levenson,
Estelle Beame
- ROBERTS, DR. DAVID P.
Res. 8705 Avenue B
Bus. Physician, 3304 Glenwood Rd.
Married
Proposed by Dr. David Appelman,
Dr. Morris Glick
- ROTHENBERG, Miss RITA
Res. 670 Shepherd Ave.
Proposed by Doris Klein
- RUBIN, Miss THELMA
Res. 572 Lincoln Pl.
Proposed by Leo Stam,
Thelma Plafker
- SCHAUM, Miss PEARL
Res. 1068 Park Pl.
- SCHLAIFER, HERBERT
Res. 179 Tompkins Ave.
Proposed by Nathan Sapon,
Abe Mann
- SIDORSKY, SAMUEL
Res. 919 Eastern Pkwy.
Bus. Jewelry, 3122—47th St.
Married
Proposed by E. David,
Max R. Kaplan
- SIEGEL, Miss DOROTHY
Res. 156 Prospect Pl.
Proposed by Hy Rosen,
Jerome J. Weiner
- SILVERMAN, Miss DELLA
Res. 436 Eastern Pkwy.
Proposed by Raymond Lipshutz,
Philip L. Lipshutz
- SILVERMAN, Miss PAULA
Res. 436 Eastern Pkwy.
Proposed by Raymond Lipshutz,
Philip L. Lipshutz
- SOTZMAN, HARRY
Res. 925 Prospect Pl.
Bus. Fat Rendering, 58-64 Townsend
St.
Married
Proposed by Samuel Edelheit,
Abr. Shapiro
- SPICE, ALLAN M.
Res. % Crown, 1227 Lincoln Pl.
Bus. Thread, 1123 Bway.
Single
- STEINBERG, LESTER
Res. 264 E. 91st St.
Bus. Dresses, 498—7th Ave.
Married
Proposed by Edward Galler
- STRUMPF, MILTON
Res. 214 Van Buren St.
Bus. Auto Finance, 26 Court St.
Married
Proposed by Alfred Orlin
- TEICHER, AARON S.
Res. 15 Westminster Rd.
Bus. Jewelry, 1325 Bway.
Single
Proposed by Harold Frumkin,
Hyman Rosen
- WASSERMAN, LEON
Res. 862 Schenectady Ave.
Bus. Real Estate, 850 Flatbush Ave.
Married
- WEBER, LOUIS
Res. 584 Hinsdale St.
Bus. Textiles, 64 W. 36th St.
Single
Proposed by Harold Gumer,
Samuel Gitlin
- WEISHAR, IRVING L.
Res. 718 Empire Blvd.
Bus. Lawyer, 215 Montague St.
Married
Proposed by Abe Mann,
A. J. Stelzer
- WEISMAN, Miss EDITH
Res. 69-09—108th St., Forest Hills
- WEISSMAN, DR. ABRAHAM
Res. 766 Hopkinson Ave.
Bus. Dentist, 766 Hopkinson Ave.
Single
Proposed by David Appelman,
Benjamin Ain
- WINICK, CHARLES B.
Res. 701 Montgomery St.
Bus. Engineer, 711 Eighth Ave.
Married
Proposed by Albert Joley,
Ira T. Kraner
- WOLK, Miss SONIA L.
Res. 860 Eastern Pkwy.
Proposed by Florence Gallant,
Vivian Walker

The following have applied for re-instatement:

- KROHN, JACOB
Res. 1334 St. Johns Pl.
Bus. Hides & Skins, 100 Gold St.
Single
- MILLER, MANNY
Res. 919 Park Pl.
Bus. Clothing, 1418 Bway.
Married
Proposed by Murray T. Feiden,
A. M. Lindenbaum
- ROTHSTEIN, NATHAN
Res. 37 Dover St.
Bus. Attorney, 769 Rockaway Ave.
Married

Late Applications

- CARR, HERBERT
Res. 1385 Carroll St.
Bus. Auto Sales, 4650 Broadway
Married
Proposed by Maurice Bernhardt
[Continued on page 22]

YAHREZITS—FEBRUARY, 1948

| | | | | | |
|-----------------------------|--|---------------|-------------|----|--------|
| Harry A. Harrison | | | | | |
| Selig Harrison | | Mother | February 2 | 22 | Shebat |
| Samuel Herman | | Mother | February 3 | 23 | Shebat |
| Morris W. Haft | | Father | February 4 | 24 | Shebat |
| Morris Brukenfeld | | Father | February 7 | 27 | Shebat |
| Leo Kaufmann | | Father | February 7 | 27 | Shebat |
| Sol Sussman | | Father | February 7 | 27 | Shebat |
| Mrs. Leo D. Kunin | | Husband | February 8 | 28 | Shebat |
| Mrs. Samuel Fleischman | | | | | |
| Mr. Abe Zirn | | Mother | February 8 | 28 | Shebat |
| Mr. Samuel Zirn | | | | | |
| Isador S. Koepfel | | Father | February 11 | 1 | Adar I |
| Jacob Koepfel | | Father | February 11 | 1 | Adar I |
| Ira Kraner | | Father | February 11 | 1 | Adar I |
| Lou Schockett | | Father | February 11 | 1 | Adar I |
| Louis Daum | | Brother | February 12 | 2 | Adar I |
| Jacob Doner | | Mother | February 12 | 2 | Adar I |
| Mrs. Bernard Isacowitz | | Father | February 12 | 2 | Adar I |
| Manes Malz | | Mother | February 12 | 2 | Adar I |
| Samuel Nicoll | | Father | February 12 | 2 | Adar I |
| Philip Rosenblum | | Mother | February 12 | 2 | Adar I |
| Ira Rosenson | | Mother | February 12 | 2 | Adar I |
| Elias Burros | | Mother | February 13 | 3 | Adar I |
| S. J. Fishman | | Father | February 13 | 3 | Adar I |
| Irving Rosenfeld | | | | | |
| Jacob Rosenfeld | | Mother | February 13 | 3 | Adar I |
| Dr. Max Goldstein | | Father-in-law | February 14 | 4 | Adar I |
| Louis Gordon | | Mother | February 14 | 4 | Adar I |
| S. Reich | | Father | February 14 | 4 | Adar I |
| Mrs. Gertrude Horowitz | | Husband | | | |
| Mrs. Irving L. Cohen | | | | | |
| Dr. Joseph Horowitz | | | | | |
| Mrs. Max Lovett | | Father | February 15 | 5 | Adar I |
| Mrs. Larry Sobel | | | | | |
| Oscar Kurshan | | | | | |
| Samuel L. Kurshan | | Sister | February 15 | 5 | Adar I |
| Al Radutsky | | | | | |
| Harry Radutsky | | Mother | February 15 | 5 | Adar I |
| Milton Radutsky | | | | | |
| William Schutzer | | Father | February 15 | 5 | Adar I |
| Louis Brenner | | | | | |
| Phillip Brenner | | Father | February 16 | 6 | Adar I |
| Murray Lipton | | Father | February 16 | 6 | Adar I |
| Moses Siegel | | Father | February 16 | 6 | Adar I |
| Mrs. Dora Zurich | | Husband | February 16 | 6 | Adar I |
| Max Fabrikant (N. Y. C.) | | Brother | February 17 | 7 | Adar I |
| Isador Lowenfeld | | Mother | February 17 | 7 | Adar I |
| Irving Kramer (Carroll St.) | | Mother | February 18 | 8 | Adar I |
| Mrs. I. J. Riker | | Father | February 18 | 8 | Adar I |
| Mrs. Leo Kaufmann | | Mother | February 19 | 9 | Adar I |
| I. Hoffman | | Wife | February 20 | 10 | Adar I |
| Dr. Reuben Finkelstein | | Mother | February 21 | 11 | Adar I |

[Continued on page 21]

Hebrew School Registrations

Parents are reminded that beginning September, 1948, no boys beyond the age of ten will be admitted to the beginners' class of the Hebrew School. Thus, each boy will be assured of at least three years of preparation prior to Bar Mitzvah. This, of course, is only a minimum. Since we have a six-year elementary Hebrew course, it is advisable for the child to be registered before he is eight so that he might complete the full course by the time he is fourteen. A minimum Hebrew education should be the goal of every student.

Junior Clubs

THE Junior Clubs are continuing to maintain their high standards of programs. The Vivalts planned a social meeting with the Shomrim which took place on Saturday evening, January 24th. Food or clothing to our brethren overseas was the price of admission. Having concluded their project in clay of topographical maps of Palestine, the Vivalts have decided to build a miniature Kibbutz. The Shomrim engaged the Yeshiva Talmudic Academy in their first competitive basketball game of the year. Our boys emerged victorious by a score of 16 to 12. "The Shekel and Its Significance" was the subject of another meeting. The Candle-Lites have been working with clay and soap and have been busy making various articles of religious and national significance. All the clubs are now preparing for their Chamisa O'ser B'shvat affairs. A gala music program of our Inta-League clubs in celebration of Jewish Music Month will take place on Saturday evening, February 14th.

Post-Consecration Societies

THE newly organized Junior group of the Post-Consecration Society met for the first time on Monday evening, January 5th, at the Center. Janice Levine reviewed Jewish current events. Rabbi Saltzman conducted a very interesting discussion of "Will I Keep a Kosher Home." Eleanor Zeldin led in the singing of Palestinian songs. The meeting closed with refreshments by the Sister-

hood. This group meets with Rabbi Saltzman on the first Monday of every month. The next meeting will take place on Monday evening, February 2nd, at 8 o'clock in the Ladies Social Room. Janice Glassman is Chairman and Phyllis Glass is Secretary.

The Senior group of our Post-Consecration Society had its first meeting of the year in the home of Clair Gumeiner, 481 Brooklyn Avenue, on Wednesday evening, January 28th, at 8 o'clock. Rabbi Saltzman led in the discussion "What Are My Religious Beliefs?" This group meets the last Wednesday evening of every month in the home of a Post-Consecrant. All Post-Consecrants are invited to attend these meetings.

Junior League

THE programs of the Junior League have been most interesting in cultural work and very successful in the social phase. Game Nights, Silent Movies and timely lectures were featured during the past few months.

The next meeting of the League which is scheduled for Thursday evening, February 5th, at 8:30 o'clock will include a discussion of "Can Judaism Survive in the Modern World?"

All Junior Leaguers are invited to attend.

Young Folks League

THE Young Folks League of the Center sponsored a "March of Dimes" dance on Tuesday evening, January 27th. The music for this affair was furnished by an orchestra. Refreshments were served.

The meeting of the Young Folks League on Tuesday, February 3rd, will begin promptly at 8:30 o'clock and will be held in the Dining Room. A special

welcome for new members will be featured. The program will consist of part of the "Eternal Light" program to commemorate the 100th anniversary of the birth of Solomon Schechter. New members of the Center are asked to come early for a brief get-together before the general meeting.

Acknowledgment of Gifts

WE ACKNOWLEDGE with thanks receipt of donations for the purchase of Prayer Books, Taleisim and Books for our Library:

Mr. and Mrs. Irving Kofsky in honor of the Bar Mitzvah of their son; Barbara Block; K. Karl Klein.

Personals

AT A recent meeting of the Board of Directors of the Beth-El Hospital, Dr. Reuben Finkelstein was appointed as the head Gastro-Enterologist of the hospital in recognition of his long and faithful service.

Mr. Morton S. Waxman of 313 Montgomery Street was named head of the Eastern Parkway Division of the Brooklyn Red Cross for the 1948 Drive.

Louis Lipsky at the Center Feb. 5th

The veteran Zionist Leader and orator Louis Lipsky will be the guest speaker at a Zionist mass rally to be held at the Center on Thursday evening, February 5th, at 8:30 o'clock. He will speak on: "The Struggle for a Jewish State." The meeting is under the auspices of the E. P. Zionist District No. 14, and all Center members and their friends are cordially invited to attend.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Bruman of 919

Park Place on the marriage of their daughter, Sunny, to Dr. Mordant Adler on January 29th.

Mr. and Mrs. Harry Cooper of 146 Lincoln Road on the announcement of the marriage of their daughter, Julia, to Mr. Arthur P. Gould on January 23rd.

Mr. and Mrs. Emanuel Davis on the celebration of their 17th wedding anniversary on January 24th.

Mr. and Mrs. Jacob Macklowe of 30 Ocean Parkway on the marriage of their daughter, Gladys to Mr. Leo Fisher on January 23rd.

Mrs. Louis Posner of 20 Plaza Street on the occasion of the birth of a daughter, Lois Susan, to her children, Mr. and Mrs. Charles H. Posner on December 31, 1947.

Mr. Jacob L. Holtzmann, member of the Board of Trustees of the Center, was elected a Director of the Title Guarantee and Trust Company.

BROOKLYN JEWISH CENTER

celebrates

"JEWISH MUSIC FESTIVAL"
January 24th to February 22nd

CALENDAR OF EVENTS

Sun., Feb. 1st — 11:15 a.m.

HEBREW SCHOOL JEWISH MUSIC ASSEMBLY

Mon., Feb. 9th — 8:30 p.m.

SISTERHOOD MEETING
PROGRAM OF JEWISH MUSIC

Tues., Feb. 10 — 8:30 p.m.

"CENTER YOUTH MUSIC FESTIVAL"

Co-sponsored by Young Folks League, Junior League and Inta-League
A program of Jewish Music by Professional Artists
Community Singing

Sat., Feb. 14th — 8:30 p.m.

Junior and Inta-Clubs
JEWISH MUSIC CELEBRATION

Fri., Feb. 20th — 8:30 p.m.

Late Friday Night Services dedicated to "JEWISH MUSIC FESTIVAL"

Sun., Feb. 22nd — 11:30 a.m.

Sunday School
JEWISH MUSIC ASSEMBLY

Tues., Feb. 24th — 8:30 p.m.

Membership Social
JEWISH MUSIC CONCERT

| | | | |
|-------------------------------|----------|-------------|-----------|
| Mrs. Reuben Finkelstein | Father | February 21 | 11 Adar I |
| Harry Sankin | } Father | February 21 | 11 Adar I |
| Irving Sankin | | | |
| Abe Schlusberg | | | |
| Isaac Levingson | Mother | February 22 | 12 Adar I |
| Mrs. John Sklar | Husband | February 26 | 16 Adar I |
| Samuel Nicoll | Mother | February 27 | 17 Adar I |
| Dr. Maurice Schnall | Sister | February 27 | 17 Adar I |
| David Levkoff | Brother | February 29 | 19 Adar I |
| Abe Mann | Brother | February 29 | 19 Adar I |
| Samuel Schwartz | Father | February 29 | 19 Adar I |

* The Yahrzeit commences on the evening preceding this date.

THE DUBNER MAGGED

[Continued from page 13]

creature, I must forgive him and teach him to better his ways."

Why is a Synagogue, he once asked, spoken of as a House of God? Hath not the prophet, Isaiah, told us, "Holy, holy, holy is the Lord of hosts, His glory filleth the entire Universe"? The Dubner here narrated a tale of a traveller who was pointed out a Royal Palace, but when he entered it, he was shown chamber after chamber occupied by the king's ministers and generals. Finally he was led into the throne room. The entire universe, explained the Dubner, is God's but the Synagogue is his private chamber set aside for His glorification, the Throne Room in which he holds his Royal Court.

When our maggid speaks in his comments on Jeremiah's Lamentations, which is part of the Tisha b'Av ritual, he bemoans the "breach of my people," and also the desolation of the Torah, which had been shamefully neglected even in his generation by many of his contemporaries who sought material gains at the expense of the spiritual life.

The Song of Songs, on the other hand, provides him with an atmosphere of exultation. It held out to him the promise of Messianic glory, and he in his turn transferred this joyous mood to his listeners. The Purim story evoked in him a healthy reaction to *nekama*, vengefulness at the bloody machinations of a cruel *Roshe*.

And he has well chosen as the crowning touch of his preaching the Words of Koheleth, that gentle cynic. But the Dubner is by no means the cynic the Biblical author was reputed to be. Still, he affords us a homely philosophy grounded in the common sense of everyday experience. His conclusion bears the stamp of Koheleth: whatever he has tasted of life, its bitters and its sweets, the Quest of EveryJew must always remain, *Torah, mitzvos and good deeds*.

Applications

[Continued from page 19]

EBNER, MISS DOROTHY

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KORN, IRVING A.

Res. 1153 St. Johns Pl.

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Morris Krampner

LIEBERMAN, NORMAN

Res. 1505 President St.

Bus. Accountant, 90 Church St.

Married

Proposed by Max D. Zankel

SHAPIRO, JAY

Res. 339 New York Ave.

Bus. Jobbing, 72 Duane St.

Single

Proposed by George A. Shapiro

SHLAKMAN, MARTIN J.

Res. 742 Montgomery St.

Bus. Dental Equip., 141—5th Ave.

Married

Proposed by Saul A. Shlakman

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Torah Scholarship Fund

All Center women are most cordially asked that they please reserve the afternoon of Wednesday, March 17th, for a dessert luncheon for the benefit of the Torah Scholarship Fund. The subscription will be \$6.11 for you and your guest. Reservations may be made with the Chairman, Mrs. Sarah I. Epstein, 701 Montgomery Street, SL 6-7413, or with the Vice-Chairman, Mrs. Dorothy Wisner, 760 Montgomery Street, PR 3-6973.

Cantor Sauler Soloist

With Vinaver Chorus

Our Cantor, Rev. William Sauler, will be the soloist with the Vinaver Chorus at the Concerts to be given by that group on Monday evening, February 2nd, and on Saturday evening, February 21st, at Times Hall, New York.

Basketball Game

Brooklyn Jewish Center

vs.

Hebrew Educational Society

(League Game)

Next Sunday Evening, February 8th

Preliminary Game at 8 P.M.

— Admission —

Center Members — 75¢ (incl. tax)

Non-members — \$1.20 (incl. tax)

Next Home Game

February 22nd

B.J.C. vs. Union Temple

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THE JEW'S MYSTIC FLIGHT

[Continued from page 12]

author of the *Shulban Aruk*. It was from the midst of these men that a neo-kabbalistic doctrine went forth which started its victorious march through the Jewish world.

The times and circumstances favored its appearance. After the expulsion of the Jews from Spain, Kabbalah ceased to be theoretical and became "practical." It no longer sufficed to implore the Deity; His hands, so to say, had to be forced by organized mystical action. For the first time, the Kabbalah became messianic; the End was sought; the fiendish reality of the *galut* was to be overcome by ecstatic prayer, mortification of the flesh and the practice of all sorts of magic formulae and incantations. A new set of mystical terms—*kelipah*, the shell of sin, *tikkun*, restitution, *gilgul*, incarnation, and *dybbuk*, possession—became the kabbalistic stock-in-trade almost to this very day. Surprising as it may seem, the aberrations of the so-called Lurianic Kabbalah initiated a mystical revival which, more powerful than the *Zohar*, was of the greatest influence among the Jews in the Diaspora.

The Sabbatian heresy, the last and most colorful messianic pagentry in Jewish history, was the natural sequence to the Lurianic Kabbalah. The so-called Prophet-Messiah of Ismir but acted the role prepared for him by the "Lion of Safed." That man, by the exercise of kabbalistic rites, may force the hands of Providence and bring about Redemption was one of Luria's delusions. And in the case of Sabbatai Zevi, the delusion was global in its effect for, according to Professor Scholem, there was not a household in the Jewish Diaspora that remained free from it.

Professor Scholem dwells at length on the Sabbatian paradox and comes to some striking conclusions. That a man of Sabbatai Zevi's physical and mental disabilities, of learning so undistinguished that at his death he left not even a single memorable phrase or epigram, should attract a following so large that even after he committed the two crimes most abominable to Jews, betrayal and apostasy, thousands should still believe in his role as a Messiah, is one of the riddles in Jewish history. But the paradox can be

partially explained when it is remembered that it was among the Sephardic Jews, themselves victims of a double life for a full hundred years, that the apostate Messiah enjoyed his greatest following. To quote Dr. Scholem, "That the Messiah should by the very nature of his mission be forced into the inescapable tragedy of apostasy was a doctrine ideally made to provide an emotional outlet for the tormented conscience of the Marranos."

After touching lightly on the corrupt and hideous Frankist sect, which made an orgiastic rite of the "fascinating" doctrine of the "holiness of sin," the author concludes his long odyssey with a chapter on Hassidism, all too brief for this last and captivating phase of the Jew's mystic flight. But it is a very intelligent and highly informative chapter, with fresh points of view on almost every page.

Hassidism, in the opinion of the writer, is neither a radical nor revolutionary movement as some claimed it to have been. In no single essential point has it departed from the general framework of traditional Judaism. It created no new religious ideas nor set up a new scale of Jewish values. But by the intensity of the religious feeling it injected into Jewish life it transformed everything. It was this almost incredible intensity of creative religious feeling, acting as a rebellion against the sterile and petrified religious values of orthodox Judaism, that gave rise to a fresh outburst of spiritual energy and produced so many truly original types of saints and sages, men not surpassed even in the classical period of the Safed mystics.

What made Hassidism a popular faith, evoking the enthusiasm and devotion of thousands, was not so much its theological as its social doctrine. From the very beginning, the Zaddik's court was a social center where the depressed, the defeated, and untutored met and received comfort and encouragement. Their life was dull and dreary; they needed someone to love and worship, and the Zaddik offered them what their starved and yearning hearts had longed for. This is why the Zaddik's personality was of higher importance to them than his

learning, and his friendship and intimacy meant than his doctrine. This is why, too, that while, in point of ideas it was the least creative of Jewish sects, Hassidism marched quickly and steadily on its victorious triumphant road.

Dr. Scholem has written a rich and challenging volume, deserving of the widest reading public. Profound scholarship matched by popular presentation have produced a memorable contribution to one of the most fascinating subjects of Jewish life and literature.

THE JEWISH MERCHANT MARINE

[Continued from page 10]

facilities for construction and repair of larger craft, as well as for the building and repair of such craft as lighters, pontoons, buoys, motor launches, trawlers and tugboats.

6. Construction of additional Zebulun marine training schools and mechanical workshops, equipped with nautical instruments and marine libraries, at Haifa and Tel-Aviv, to supplement the training schools and workshops already in existence.

7. Construction at Haifa of a marine salvage and ship supply center, which will be a vital adjunct to the Zebulun enterprises.

8. The establishment of a series of seafaring settlements for fishermen on the shore of the Mediterranean and on the rivers of Palestine. These settlements will include craft building and repair yards, fish conserving factories, rest and marine sport centers, and farms for the use of the fishermen.

9. Organization of a floating exhibition of Palestine products.

These projects can be realized with the support of influential individuals and organizations in America.

The Zebulun movement opens up new vistas for Jewish enterprise and achievement in a field from which Jews have, perform, been absent for 3,000 years. Zebulun has laid the groundwork for Palestine's re-entry into world trade, with unbounded possibilities in passenger traffic, cargo hauling, and deep sea fishing. The seafaring activities initiated by Zebulun, besides providing Palestine with a great vital industry, will give to the Jews throughout the world that profound sense of pride and dignity which all seafaring nations have enjoyed.

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